

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MARCH 19, 1903.

VOL. V, NO. 12.

The Baptists of Jackson, this year will give \$600.00 to Foreign Missions, the 1st Church giving \$500 and the 2d \$100.00. Dr. Wilingham will be with them in a mission rally Sunday morning. The pastors have been at work on it for some time, and they feel safe in saying that it will amount to that much. They have \$400.00 in hand already. The First church is the first church in the State to give \$500.00 to Foreign Missions—which one will be the second?

Religious Liberty.
Last week the Czar of all the Russians startled the world by issuing a decree that will result in giving religious liberty to all the people of his realm. For years and years the Jews and Sturdist (Baptists) have suffered most horrible persecutions in Russia. Last year the Southern Baptist Convention passed resolutions memorializing the Czar in behalf of these persecuted people, and appointed a committee to lay the resolutions before him. Religious liberty has been the Baptist slogan all through the ages, and here is another trophy in their great victory.

A New Magazine.
Plain talk, the first number of which has just reached our table, is just from the press. It is one of the most readable publications we have met with in some time. It is indeed given to plain talk on current questions. While terse and incisive, it is not iconoclastic, but constructive. If it maintains the same wide range in topics and vigor in expression that characterize the first issue, it is destined to take high rank among Southern magazines. It is published by the Southwestern Company, and edited by A. L. Peterman. The genial, sensible, P. B. Jones is the business manager, and the journal is represented as being financially quite strong. It is a monthly, and its subscription price is \$1.00 per annum.

Home Missions.
Only about six weeks remain before the books of the Home Mission Board closed for the year. Very much can be done in these few weeks. Indeed much must be done to square accounts. The Home Board is doing a surprisingly large amount of work and must have a goodly sum of money to meet all its obligations. It has operated in all the southern States and is operating in many of them now. Mississippi has at many times, even as now, been a beneficiary of this great agency for good. It watches with a keen eye destitution in whatever state found, and, so far

as means are supplied, it relieves every situation.

We hear from many quarters of churches increasing their contributions to Foreign Missions. In this we rejoice, but cannot forbear to urge our churches to equal interest and diligence in the department of Home Missions. Secretary McConnell says, "everything is progressing nicely," but he realizes that some down-right, dead-earnest work must be done to go to Savannah with the 25 per cent increase suggested by the convention at Asheville.

Mississippi is growing in the "grace of giving," and we trust that her growth may show itself in the department of Home Missions. Bro. pastors, do not fail to give your people a chance to make contribution to this cause.

There is "a time to keep silence, and a time to speak" saith the preacher. Never is this truer than when we are in the presence of those who sorrow. Grief sometimes seeks counsel, and

The Art of Helping.

then is our time to speak,—if we can do it wisely and feelingly. But sometimes grief seeks sympathy by telling its own story; bereavement in such cases is consoled by self-expression, and then is our time to keep silent. Hugo's famous hero, Bishop Welcome, "had the art of sitting down and holding his tongue for hours by the side of a man who had lost the wife he loved, or of a mother bereft of her child." Oh, the art of doing the best for our fellows! No other art pays quite so well.

Negro Congress.
The leading negroes of the State, regardless of denominational lines, propose to hold what they are pleased to style the Negro Young People's Christian and Educational Congress, somewhere in Mississippi on August 12-16. This gathering is to be similar to the one held in Atlanta, Ga., last August. We have carefully read the leaflet sent out by Rev. W. H. Jernagin, of Winona, who is the president of this movement and the pastor of the Winona colored Baptist Church. Bro. Jernagin seems to enjoy the respect and confidence of those who know him, both white and black. In the leaflet the purposes of this meeting are set out in 14 items. Item 4, says, "To emphasize the necessity of self-help and by the encourage the help of others," and item 12, "To discover means to prevent increase of crime in the race." We remember that the meeting in Atlanta, last year was considered by all who were present a good thing for both races.

"Some people would be very brave if they were not afraid of being thought cowards.

Brave Enough. They are not brave enough to do the wise and right thing in spite of that taunt.

Many a great battle has been lost because a general has been so foolish as to fight under a disadvantage of position, or of force, lest he be called a coward. Many a bad deed has been done because boy or man was not brave enough to dare being called afraid. No men in all history have been greater for reputation of bravery than the knights of King Arthur's Table Round; perhaps this was so because part of the vow which these knights took upon themselves was: "That no man take no battles in a wrong quarrel, for no law, and for no world's goods; unto this were all the knights sworn of the table round both old and young. And every year were they sworn at the high feast of Pentecost." In that oath never to dare to fight except in a good quarrel lies the root of the bravest bravery. Would that all men would still declare solemnly never to draw sword, nor to draw up a legal case, nor to speak a word of favor in a wrong cause! By such bravery would the world be vastly gainer. This courage not to fight shows heroically in Him 'who, when he was reviled, reviled not again; when he suffered, threatened not.'

A few years ago a gentleman, going through the crowded part of the city of Glasgow, noticed a pale-faced little boot-black waiting for a job.

Gentlemen.

Touched by the delicate look of the child, he thought he would give him the blacking of his boots to do. Accordingly he gave the little fellow the signal. The boy at once crept lamely toward the gentleman, and as he pulled himself along was nimbly supplanted by another bootblack, who was immediately at the gentleman's feet and ready to begin.

"What's this for?" said the gentleman to the intruder, somewhat angrily.

"It's a' right," said the new comer, brightly. Jamie's just a wee while oot' o' the hospital, and the rest o' us takes turns aboot o' brushin' for him."

Jamie smiled pleasantly by way of assuring the gentleman that his comrade's story was true.

The gentleman was so gratified by this act of brotherly kindness that he gave Jamie's friend a whole shilling for his work, telling him to give a six-pence to Jamie and to keep the other sixpence himself.

"Na, na, sir," quickly replied this hero, giving the shilling to Jamie and hurrying from the spot. "Na, na, sir; nane o' us ever takes ony of Jamie's siller."—Young Evangelist.

THE BAPTIST.

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MISSISSIPPI BAPTIST PUBLISHING COMPANY.

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J. BAILEY, EDITOR AND MANAGER.

When your time is short, if you do not wish paper continued, drop us a word. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

"Unscriptural"—Is it?

In closing an editorial paragraph on baptism in the issue of March 5th, the New Orleans Christian Advocate uses these words: "We have known our Baptist brethren, without harm, to postpone the baptism of converts for a season. And we have observed that in some churches there are man-made pools, into which the administrator goes with India-rubber pants and baptizes his converts with as much comfort in January as in June. Of course, all this is unscriptural; but our Baptist friends, like other fallible brethren, must do some things to 'suit human nature.'"

We had supposed that "the powers that be" in Southern Methodism, were too wise to place at the head of an "Advocate" a man whose scholarship, or judgment, would permit him to make a mistake so grave as to say that immersion is "unscriptural" baptism. And yet, on first reading of the above paragraph, it looks as though they were not in this case. But surely, though he were the bravest man in the world, Dr. Boswell is not brave enough to take a position like that; and especially so, since, as every school boy knows, the scholarship of the word, in every age and in all the ages, in this good hour, declares that the baptism of the New Testament were all alike performed by immersion, whether performed by John, by Cephas, by Paul, by Philip, or anybody else. And the man can know whether he is able to distinguish between "Alpha" and "Omega" in the Greek tongue or not, so general has the publication of the assured results of scholarship become in our day. No, no; a man who has brains enough to be a preacher of the gospel in the 20th century, to say nothing about being the editor of a religious paper, would never be caught in the meshes of a blunder like that.

Then what does he mean by the "all this unscriptural?" The only thing left in the expression that could be meant is the going down into "man-made pools" "with India-rubber pants" on, and baptizing

THE BAPTIST.

Mar. 19,

"with as much comfort in January as in June." Yes, with all the great scholars asserting that immersion is the baptism of the New Testament, the "unscriptural" feature of these baptisms, that can be performed "with as much comfort in January as in June" is the wearing of "India-rubber pants!" If this, as it seems, is what is meant to be objected to, it is a proposition "so grave" in its nature that we must be excused for calling for the "authorities" on this subject, before passing. It is a brand new question, one never before raised so far as we know, and we would be glad for some more light upon the subject. And, in order to encourage the learned editor in his efforts to turn on the light, he can rest assured that, if he can prove from the Scriptures—and one plain statement will establish the proof—that it is "unscriptural" to wear "India-rubber pants" while baptizing, that Baptists, administering the beautiful ordinance of baptism, will wear "India-rubber pants" no more forever.

Yes, like other people, Baptists are infallible folks; but, having in the Scriptures an infallible guide, in all matters of religious faith and practice, unlike some of their friends, they will not swerve one iota from Scripture teaching, no not even to keep from losing a member, nor, to "suit human nature," be it ever so poor and frail. Dr. Boswell doubtless knows all about Methodists; but, if the above paragraph represents what he knows about Baptists, he has not yet learned his "abecs" concerning those people whom he permitted one "Julius C. Brown, D. D.," on the 2d page of the same issue of his paper, to denominate as "bucolic, hellicose" Baptists.

Notes and Comments.

The announcement in The Baptist Argus, that it "endorses Dr. Eaton's position" on the "invisible church" is another illustration of the lamb and the lion lying down together—the lamb always being inside the lion!

Up to date, Clinton and Utica are in the lead of all the churches in their contributions to Foreign Missions this year, having given about \$250 each. Who'll be the first to lead his church on beyond these to \$300 anyhow? Surely, there are many who are able.

At the last Thanksgiving service, the churches of Newark, New Jersey, held a union meeting in the St. Stephens Episcopal church, and all the "clergy" sat in the "chancel" robed in the regulation Episcopalian vestments. Hearing of this ludicrous performance, the Western Recorder suggests, "that when the meeting is held in the Baptist Church in Newark, the preachers of the other denominations put on, not vestments, but Christ in baptism."

On another page will be found some interesting reading, concerning the baptism of General George Washington, during the Revolutionary war, by "the fighting chap-

lain," who never bore arms, however, Rev. John Gano, one of the greatest Baptist preachers of America. When a battle was on, he stayed at the front with the men at the guns and cheered them on, leaving the surgeons to care for the wounded. No wonder Washington could say of him that if all the patriots were as brave as Gano, he could win in every fight.

As many churches sought to increase their pastor's salary, and some are increasing them here are some questions that will enable them to decide how much they ought to do it, and for what purpose? "How much salary ought a pastor receive? The past he can live on? As much as he can get elsewhere? As much as is needed to hold him? As much as it takes to enable his church members to boast that they pay a bigger salary than other churches pay? Nay verily. The pastor should receive the amount needed for his highest efficiency. He ought not to be hindered in his work for lack of money."

Bro. Landrum P. Leavell has a superior as a Sunday school worker in this country, he has not yet appeared on the horizon, and I know nearly all of them." So writes Dr. Spilman of our Sunday school fieldman after hearing him for 26 days in Mississippi and a dozen times right recently in Birmingham. And yet, there are some pastors and churches in Mississippi that have not yet arranged for him to visit their schools. It is as Dr. Chivers said in his great speech on missions, at the B. Y. F. U. convention, two years ago, in Clinton, "Some people can't see anything, unless there is an ocean between them and it, far-sighted are they to all that is good in men and things that wear the brand 'man-made.'"

The Southern Baptist Convention and B. Y. F. U. Auxiliary thereto meet in Savannah, Ga., May 7th at 10 a. m., and will remain in session until Monday night the 11th. The railroads offer the usual one fare rate plus 25 cents. A great and mighty crowd of the Baptist hosts will gather there on this occasion. The sweet fellowship along the way is well worth the cost of the trip. Then the meetings—how inspiring the singing, how soul-stirring the preaching, how thrilling the reports and discussions. It is in all probability the grandest religious body that meets on this earth—outside of Texas, of course! If you are going, send your name to W. P. Price, of Jackson, who will take pleasure in giving you in due time all needed information about the trip.

Which is Best?

EDITOR BAPTIST: Would it not be better to ask the next legislature to enact a law, that when license has been issued to sell whisky in a dry county, that it be published in the county paper, giving name of party to whom the license were issued. Then our local authorities would have no excuse for not hunting down the guilty parties.

H. A. J.

1903.

Apollos and the Twelve Ephesian Disciples.

J. B. SEARCY.

Much has been written in our Sunday-school literature of late on this subject and quite a variety of views have been presented. It does not behoove any of us to be dogmatic, for there are some things about it that we can only conjecture from what is clearly revealed. We know that Paul, Aquila and Priscilla came from Corinth to Ephesus, and that Paul, as his manner was, entered into the synagogue and reasoned with the Jews—that they desired him to tarry longer—but he consented not, but left Aquila and Priscilla there—promising to return, the Lord willing.

There is nothing said about anybody having been converted to Christianity under the discourses of Paul at this visit at Ephesus, soon after Paul departed for "the feast" at Jerusalem Apollos came to Ephesus. Several things are said about him in very terse terms. He was "a Jew, born at Alexandria," in Egypt. A great commercial city, and one that had a great many Jews in it. It was a place famous for its learning as well as its commerce.

Apollos was "an eloquent man"—a learned man—and possibly a very fine speaker. To this was added the fact that he was "mighty in the Scriptures." He was not only familiar with the Old Testament Scriptures, but had the happy faculty of presenting their teachings in a lucid, and an attractive style, so that it was pleasant to listen at him speak, and his conclusions were overwhelmingly convincing. He was "instructed in the way of the Lord." I take it that "the way of the Lord" here spoken of, means the Christian system taught by Christ and His Apostles. In this Apollos was "instructed." A man may have considerable instruction and still need more in order to thoroughly understand any department of study.

Apollos knew "the way of the Lord" only to a limited degree. He was so "fervent in the Spirit" the very thing Paul exhorted the Romans to do—see Rom. 12:11. With these very estimable qualifications, "He spake and taught, diligently the things of the Lord." He seems to have been unremitting in his efforts to propagate Christianity—But he knew "only the baptism of John." This, does not teach, as I understand it, that there was anything wrong about "John's baptism" for it was the baptism that Jesus Himself received in order to "fulfill all righteousness," Matt. 1:13 to 15. It is quite evident that the Apostles were baptized by John, for when a successor to Judas was to be chosen, Peter said it was necessary to have one "which have accompanied with us all the time that the Lord went in and out among us, beginning from the baptism of John" Acts 1:22. John was commissioned by the Lord to baptize. He says, "I know him not, but he that sent me to baptize with water the same said unto me upon whom thou shalt see the Spirit descending and remaining on him the same is he which baptizeth with the Holy Ghost" John 1:33.

THE BAPTIST.

3

Jesus said to his disciples in his last interview with them on earth, "John truly baptized with water, but ye shall be baptized with the Holy Ghost; not many days hence, Acts 1:5. Thus it is evident that John's baptism was recognized by Christ and his apostles. Apollos seems to have been baptized by John and there was no question of its legality. There is no intimation that he was asked to be baptized. What then was the error to which Priscilla and Aquila called his attention? This is the crucial point we cannot certainly know. I think Apollos, as a Christian Jew, preached boldly in the synagogue and taught the people that Jesus was the Messiah to which the Jews only had access. This was Peter's view before the Holy Ghost taught him better. Apollos did not know that the Holy Ghost was yet given and did not know the extent of the gospel commission as given by Jesus to his disciples. Paul more than intimates this in his letter to the Ephesians when he says "whereby when ye read ye may understand my knowledge in the mystery of Christ which in other ages was not made known unto the sons of men as it is now revealed unto his holy Apostles and Prophets by the Spirit. That the Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the gospel"—Eph. 3:5, 6. This, I think, was the capital error of Apollos, which Priscilla and Aquila could easily correct, and I think there is no reason to doubt that Apollos preached after this to the Gentiles when he went into Achaia. Now about the Twelve Ephesian Disciples. I have an idea that they were the first fruits of the preaching of Paul and Apollos at Ephesus. When they gave evidence that they had repented towards God and exercised faith in the Lord Jesus Christ, I think Apollos baptized them, thinking he had a right to do as John had done, not knowing that the Holy Ghost had been given on the Day of Pentecost and had endowed the disciples with special power from on high, by which they could speak with tongues and prophesy. In this Apollos was wrong, for John had no successor, Jesus gave the commission to disciple, and baptize, to his disciples considered as a church and not to individuals indiscriminately, see Matt. 28:16, 20. Paul assumed that the twelve Ephesian disciples are believers by the question he asks them, Acts 19:2. I do not think he is speaking to them of the regenerating power of the Holy Ghost. This they already had if they were believers. But he is speaking of the gift of the Holy Ghost" like that which the disciples at Samaria received when they had been "baptized in the name of the Lord Jesus" and Peter and John had prayed and laid their hands on them, see Acts 8:14-17. Their answer revealed the fact that they had not been properly instructed and that their baptism, perhaps administered by Apollos, was void. They seem to have cheerfully received Paul's instruction and were rebaptized, and when Paul with apostolic authority, "had laid his hands on them the Holy Ghost came on them; and they spake

with tongues and prophesied."

The lesson is that the gospel is for Jews and Gentiles alike. That baptism administered without Scriptural authority or with wrong views of its design is null and void, and should be repeated by proper authority when the subject has right views of its design.

It is worthy of note in closing, that these twelve like those Phillip baptized at Samaria, "were baptized in the name of the Lord Jesus." "For in Him dwelleth all the fulness of the Godhead bodily," Col. 2:9.

A Word From Bro. Finley.

DEAR BRO. BAILEY:

I am reading THE BAPTIST with much pleasure and profit. My daughter, Mrs. Hannon did not receive a copy of the paper till the 15th of January. Since that time it reaches here on Monday after the publication. It is very refreshing while I am housed, during this winter, to have the pleasure of hearing from the brethren all over Mississippi. It our brethren all over the State could only be made to see the importance of supporting their own State paper, in order to be in touch with all our denominational interest you could give us one of the best papers in the South. It is a wonder to me why you make such a fine paper while such a large per cent of Mississippi Baptists read no paper at all. And then another large per cent read papers published out of the State. I see however that you have a working force on the field that is enlarging the subscription rapidly. If all the pastors in the State will do their duty to their people and their State paper, they will voluntarily work their membership along this line, and see that the paper goes into the homes of their people. What an impetus for good? While I have but little hope of being able to preach any more, on account of my diseased throat and lungs, yet I hope to do something in some way for the cause of the Master. I am under special treatment and hoping and praying that the Lord will open up some field where I may do some good. I am delighted with the way Mississippi Baptists are moving in their work. God bless them in all their efforts.

I am yours truly,

H. L. FINLEY.

Talosa, Texas.

The Baptist.

THE BAPTIST seems to be improving all the time. Printed as it now is, with clear type, on good paper, gives it a sunshiny appearance that makes a good impression on all who see it. I often hear the remark, "THE BAPTIST is such a neat looking paper." But along with its smiling face, THE BAPTIST comes each week like a well filled basket heaped up, "pressed down shaken together, and running over" with the fruit of the Spirit. When I have read the paper each week I feel that I have had a hearty meal of wholesome spiritual food.

May the Lord abundantly bless the work you are doing and broaden the field of your influence.

E. J. COMPERE.

Worth Reading.

In our issue of Feb. 5th, we made the announcement that George Washington was immersed by Rev. John Gano. We present herewith an interesting letter from a gentleman whose name we withhold, and also a sketch of Rev. John Gano from the Baptist Standard.

LETTER.

DEAR SIR:

I notice in your issue of 5th inst., on page 3, an editorial statement that Gen. George Washington was immersed by Chaplain Gano, at Valley Forge. I was surprised at it. Not that I do not believe that to be the baptism of apostolic days, for I do so believe; but I had our country's "father" shown as an intensely aristocratic Episcopalian—a real gilt-edged high churchman—not by his demeanor or anything said, especially, for he was too refined and reserved to vaunt himself or disparage another's religion; but because he was a member and communicant of the Episcopal church whose discipline, ceremonies, etc., he would implicitly follow and obey; that his military training and mental trend would make him that in addition to his vow and general fealty to his creed and church.

Are you certain you are correct about that? I never heard of it before; but I confess my learning in that, and indeed in everything else, is quite limited. To you students and scholars along historical and theological lines, the ignorance of laymen is often surprising, no doubt. So you will overlook my ignorance if I am in error. I simply write for information. It may be proper to add that I am not a member of any church, which I regret to say, but have had in the past and now have some kindly and delightful associations and friendships in the Baptist church. I am proud to claim "Bro." H. here (so I call him) as one of my dear, good friends.

Will you tell me about the Geo. Washington incident? And kindly oblige.

Rev. John Gano.

Rev. John Gano, the eminent Baptist preacher of Revolutionary times, was called by his contemporaries "a star of the first magnitude." His father was a Presbyterian, but the son believed that the immersion of Jesus in the Jordan ought to settle the question as to what was meant by baptism, and at an early age he was baptized into the fellowship of the Baptist Church at Hopewell, New Jersey, his native town.

John Gano was born July 22, 1727. He was ordained a Baptist preacher in May, 1754, and was two years pastor at Morristown, New Jersey. Afterwards he went South, where he spent four years in itinerant evangelistic labors. In this work he was inferior to no Baptist on the continent. He constituted the First Baptist Church at New York City in 1762, and was its first pastor, holding his position twenty-six years; but he was absent from them during the Revolutionary War.

At the beginning of the war he entered the army as chaplain to General Clinton's New York brigade, and served during the entire war as one of the bravest and most efficient of all the army chaplains.

When General Howe entered New York in 1776 John Gano's family went to Connecticut, but he himself went with Washington on the retreat to Harlem, King's Bridge, and White Plains. At the battle of White Plains, the chaplain, instead of being with the surgeons, was in the front of the regiment and remained there, encouraging the soldiers. In the fierce conflict on Chatterton's Hill, Mr. Gano was constantly under fire. His cool, self-possession under the most deadly fire called forth comments from the officers in the most glowing language. He never shunned danger. His services in the army greatly endeared him to both officers and men.

Mr. Gano's preaching inspired courage, confidence and determination in the soldiers. On one occasion when the American soldiers were hard pressed and seemed likely to give way along the line, he mounted his horse, rode in front of the line, and continued to cheer and encourage the men in the hottest of the fight until the victory was complete. When asked by one of the officers why he remained in such great danger so long, he replied, that after getting in the front he could not retire until the day was gained, without losing the effect of going there. And General Washington was heard to remark, that if all the soldiers had the courage of that Baptist preacher, he thought he could win every fight.

This, together with another occasion when he rode to the front, impressed with the idea that his presence and words would give help to the soldiers, gave him the appellation of the "fighting chaplain," although he never bore arms. One day a lieutenant in the army swore in his presence, and, perceiving the chaplain standing near, asked his pardon. Gano replied, "I have no power to forgive sins; take your case to God." The chaplain's pulpit talents gave him great power over the hearts of men, and his dignified personality enabled him to arrest the attention of all who came under the sound of his voice.

A soldier who had professed religion under his preaching during the war met him some years afterward in Kentucky, and approaching him, evidently under the influence of liquor, said: "Chaplain, I was one of your converts during the war." Gano replied, "I have no doubt of it, for I don't think the Lord had anything to do with it." One day at Valley Forge, or near there, General George Washington, in conversation with Gano, remarked to him; "Chaplain Gano, I have been listening to you preach, and reading my Testament; and I believe that immersion is the baptism taught in the Word of God; and I ask you to immerse me. I don't want any parade made over it. I don't wish the army called out, but just a quiet administration of the ordinance." And in the presence of about forty-two witnesses Gano immersed him. Among those pres-

ent at the immersion was Daniel Gano, the oldest son of Chaplain John Gano. He was a lieutenant of artillery at the time of General Washington's immersion. He located in Kentucky on Eagle Creek, in Scott County. He made no profession of religion until he was 86 years old, at which time John Allen Gano, an eminent minister of the Disciple church, baptized him. He lived to be 93 years old. He was visited by General M. Gano, now of Dallas, Texas, when he was 94. His memory was bright, and he loved to talk over the events of the Revolution. General R. M. Gano was then 10 years old. John Allen Gano, a grandson of Chaplain John Gano, was born one year after Chaplain Gano died. The father of John Allen Gano was General Richard Gano, of the war of 1812. His sisters, Mary Gano, who married John Buckner, of Kentucky, and Margaret Gano, who married Dr. Robert M. Ewing, of Georgetown, Kentucky, and Cornelia Gano, who married Captain Wm. Henry, of the war of 1812. All saw and talked with their grandfather, Chaplain John Gano, and heard him tell of the immersion of General Washington; and General R. M. Gano, now of Dallas, associated with these for nearly forty years. The family never doubted Washington's immersion. General M. Gano, of Dallas, has in his possession a letter dated October 12, 1902, from W. B. Ford, of Savannah, Missouri, in which Mr. Ford states that his grandfather, Rev. Amos Weaver, was a Baptist minister in Washington's army. Mr. Ford states further that he heard his grandfather tell of the immersion of George Washington by Chaplain John Gano.

On his return to New York, after the Revolutionary war, John Gano could find only twenty-seven of his church. These he gathered together and soon the Lord gave him a gracious revival, when the church was greatly strengthened.

When in 1779 Congress directed General Washington to punish the depredating Indians, Gano again accompanied the army, and rendered most gracious service.

In 1781 Mr. John Gano went South and became pastor of Town Fork Church, near Lexington, Kentucky. He died at Lexington in 1804, perfectly resigned to the divine will and in full hope of everlasting blessedness in the presence of his Redeemer. Few men were endowed with more grace and few were his peers in pulpit power.

James Manning, the first president of Brown University, was his brother-in-law, and was ordained by him. Gano baptized Chaplain Hezekiah Smith, another patriot preacher, and Chaplain Smith baptized Mrs. Gano. She was a daughter of John Stites, mayor of Elizabethtown, New Jersey; and her sister was the wife of President Manning of Brown University. Dr. Stephen Gano, son of John Gano, was pastor of the First Baptist Church of Providence, Rhode Island, for thirty-six years.

Signs of Promise.

It was observed that the month of February gave us in all seven days of clear weather. Rains have prevailed through-

1903.

out the State. Preachers have been hindered as well as others in their work, frequently appointments have failed altogether, and yet the work of our Lord has been on the hearts of His people and some examples of liberality in the cause of missions have gladdened the churches.

Surely it must have been a happy day in the history of Utica when it was announced that the collection for Foreign Missions had reached the sum of \$240 in that little band, twice tried in the flame in the last four years. There is no smell of the fire on this offering, and like a star it gleams to beckon the rest of us in a service that shall tell of love in increasing numbers.

The Winona saints put their hearts and pocket books at the service of Foreign Missions to the sum of \$109.20, some better than their last year's effort, and but an earnest of what this noble church will yet do in the interests of that cause for which Heaven gave up its brightest jewel.

Bro. Burr's presence at any church is the signal of perseverance in systematic effort in all denominational work, and so at Greenwood during the first quarter they have been taking State Mission collections each month and say that they rather like it that way. At any rate the figures show an aggregate of \$95.71, about \$20 more than last year.

Wesson finishes up their first quarter by adding enough to make their Foreign Mission offering \$80.42, while just north of her, with \$50 for Home Missions is Terry, where for years the faithful veteran, Bro. Pettigrew, led the people and where now the versatile Ellis holds forth the Word of Life, and there you will find some of the best mission folks in the land (how could it be otherwise where two such men have left their impress?) and they not only give but they like, some of them, to keep in touch with it by going to the conventions and hearing about it. Bro. Pastor, get more of your people to go to the conventions.

Sui generis, you might say of the handwriting of the bishop to the First Church at Vicksburg, but his preaching is apostolic, and if his church will listen to him their sympathies will broaden with the world-wide field that needs the Gospel and possibly none of it is more destitute than their own association, to which they send the first quarter's contribution of \$91.66.

To the same association belongs Indianola, a name that has been camping much of late about Uncle Sam's headquarters, but where Moberly has gone on preaching and working as though he knew it not, and here in spite of the excitement of a closed P. O., which excitement was everywhere else, but at the aforesaid town of euphonious name they had heart for a mission collection which put to the credit of State Missions \$69.15.

At Oxford they are interested this quarter in Home Missions as this credit to that fund of \$63.05 will show.

Union Church in Rankin county finishes up their mission contributions, making a total for all purposes of more than \$100.

Walnut Grove remembers Foreign Missions with \$21.15, and for the same cause, from Starkville, come \$133.33, and from Yazoo City \$82.50.

For many years a man of sainted memory preached at Damascus, and none were more faithful than he. I wish some one who has the gift of telling things would take in hand to tell the younger men who have come into the inheritance of the labors of such men all about the earnest, the pious, the Christly Woodall. Ah, how they sacrificed to build up the churches when pay was small and distances were great, and yet they hesitated not but left their all in Christ's name to do His work, and I sometimes think, like the scent of the roses in the broken vase the memory of this saintly man lingers to bless the people when they meet to worship with their offerings, as this church did in their Foreign Mission collection of \$22.90, and when Wallerville, once blessed with the ministry of the brave men who were in that section, but where now Beasley stands in the pulpit, had led in an offering of \$46, and this brave pastor of four churches has sent to this cause this year \$180.50.

Truly,

A. V. ROWE

The Leading Book.

During the year 1902, *Mrs. Wiggs of the Cabbage Patch* leads all other books in its sale in the United States. It is still selling very rapidly. All who read it are pleased and benefitted. It should be in every home. There is no finer antidote to the "blues" except the Bible. And now, even while this delightful book is still on the crest of the wave of popularity, *Lovey Mary* issues from the press of The Century Company to take its place by the side of its older sister. Miss Hegan, now Mrs. Rice, has performed for the reading public a real and abiding service. About once in a century books of such merit appear. Send on your orders for both these books. We have a large stock and can fill your orders on the day they come. We deliver these books for \$1.00 each.

News Items From Harmony Association.

DEAR BRO. EDITOR:—Perhaps a few items of news from this section of the State will be of interest to your readers. Being an inland association our churches are harder to keep aroused on our mission and other denominational work than if we were in more immediate touch with the outside world. However, we have, as a rule, active and progressive pastors and all are in hearty sympathy with the great organized work of the Baptist brotherhood.

Our school, The Harmony Baptist Institute, located here at Lena, is a marked success. We have a highly competent faculty of five teachers in the literary department. Two of our faculty, Profs. J. E. Parkinson and W. W. Venable are Mississippi College graduates—the latter also a graduate of our State University—and a third—Miss Mittie Morris—is a Blue Moun-

tain graduate. And besides we have a teacher each for music, elocution and art. The school has enrolled over two hundred and a more studious and orderly set of boys and girls I have never seen.

My churches are doing better for missions. I think than ever before. Walnut Grove and Harpersville have done nobly, and last Sunday old Friendship church here at Lena gave \$71 in cash, and pledges to be paid within thirty days, and on account of swollen creeks, and threatened rain, not near all our people were out. The collection will not reach less than \$80 when all have been seen.

We are to have Prof. L. P. Leavell here to spend a week in our association for Sunday-schools, starting the 17th of May. We expect great good to result from his visit. The high waters prevented any of us getting to the prohibition convention but our hearts were with you, and while we do not like to wait so long for State-wide prohibition we fall in line and you may count on us.

May God bless the brotherhood of Mississippi Baptists and our State organ, THE BAPTIST.

Yours truly,

T. J. MOORE.

Preachers Against Scalpers.

The Rev. W. A. Jarrell, in a sermon delivered at Dallas recently, scored the scalpers as follows:

"As one who has watched the railroad ticket scalper business many years, seen its corruption of the public conscience, by the various tricks it leads travelers to resort to—such as lying, forgery, etc.; the tricks of brokers, such as maintaining tickets, manufacturing, forgery, etc., tickets, getting possession of passes in various scoundrel ways, and passing them off on the public, for it to use them in an equally scoundrel way—as one who has witnessed or read of all this scoundrelism and corruption of public morals, let me urge that every State outlaw the business.

"I have no money in railroads—being but a gospel preacher. If the State will not outlaw it, let the railroads stop selling excursion and other reduced-rate tickets."—Houston Post.

Work at Sumner.

We came here the first of last October and have three churches—Sumner, Charleston and Tillatoba. Since we came, we have organized one church and have another to organize. We have ordained one preacher and two deacons.

We are building a parsonage at Sumner and a house of worship at Charleston. Here they had an organization and a pastor twenty-five years and no house of worship. We are very busy, almost too busy to write this, but we wanted you to know we are not asleep up here but are out and doing. We have done something for the orphans. We shall take collections for State Missions in April and on to other matters. We shall be glad to be remembered by you and your readers in your devotions.

J. T. GRAHAM.

Sumner, Miss.

Paying the Pastor a Salary.

I have recently studied God's Word on this subject with a brother who differed from me as to its teaching. The result of that investigation may be helpful to others.

OUR LORD'S ORDINATION.

It is His appointment that preachers of the Gospel should regard that work as a means of their support. An inspired Apostle says: "Even so hath the Lord ordained, not advised, suggested, entreated, but prescribed, given order—that they which preach the Gospel should live"—not by means of some other work while preaching, but—"of the Gospel"—(1 Cor. 9:14). This means that those who receive the Gospel are under obligation to the Lord to support those who preach it. It is also a privilege which they will appreciate. "If we have sown unto you spiritual things," the same Apostle tells, "is it a great thing if we shall reap your carnal things?" Not reap and destroy as the brother associated with the study suggested, the things which belonged to their unregenerate nature, but evidently earthly things necessary to the sustenance of physical life—(1 Cor. 9:11).

In reminding the Corinthians of this ordination of the Lord Jesus, the Apostle referred to such words as these: "The labourer is worthy of his hire"—(Luke 10:7). In sending out the twelve to the lost sheep of the house of Israel Jesus expressly forbade them in Matthew 10:9, 10, to provide their own support. Neither the church nor the pastor should regard his support as a charity unto him, but as a duty, that which is due unto the Lord in behalf of His messenger.

APOSTOLIC INSTRUCTION.

We should expect it to be in accordance with the ordination of the Lord Jesus. The reason given by Him for the appointment of deacons was that they might give themselves continually to prayer, and to the ministry of the word—(Acts 6:4). If ministrations unto the relief of widows in the church should not break this continuity of prayer and the ministry of the word surely nothing else should be allowed to do so. The point is that while it was the duty and privilege of every one who accepted Him to tell others about Jesus, certain persons were appointed to do nothing else, and were to expect sustenance from the brotherhood.

To a people who seemed to be deficient in sympathy and helpfulness, Paul said: "Let him that is taught in the word communicate unto him that teacheth in all good things"—(Gal. 6:6). That is, the one who gives himself to the religious instruction of others should receive from them all things necessary to the maintenance of life. The Apostle enforces this instruction by an appeal to God's law of retribution—"whatsoever a man soweth that shall he also reap"—and he praises the church in Philippi for communicating with him concerning giving and receiving—(Phil. 4:15).

APOSTOLIC EXAMPLE.

The early ministers of the Gospel often

supported themselves by manual labor while they were preaching—(Acts. 20:33, 34). Paul tells us why he did it. He made "the Gospel of Christ without charge," that he might not hinder its acceptance—(1 Cor. 9:12, 18). There were many lecturers among the Corinthians speaking on various subjects for money. In the introduction of the Gospel, the Apostle was determined that they should not have ground to say that a mercenary spirit moved and sustained him. He would neither ask nor receive anything from them, but support himself with his own hands, and preach the Gospel as he could make opportunity. But he was very careful to impress that he had the power, or right to be supported by the church, and that he did not use that power for the sake of others. To have received support from them at that time might have led to the charge that he had a selfish motive in his work—(Cor. 9:12). Preachers at home and abroad do the same thing today.

After the Gospel had been introduced, and a church of Christ organized, its members were taught that it was their duty unto the ordaining Lord Jesus to support those who ministered unto the people in spiritual things. Shortly after he left the church at Philippi, its members sent "once and again" unto Paul's necessities while he was in Thessalonica. Afterwards this church sent one of its members all the way to Rome with help for the Apostle—(Phil. 4:14-19).

SUPPORT AS SALARY.

How is this support to be regarded? Is it a donation, a present, a benediction gratuitously bestowed to which the preacher has no right? Or is it compensation, salary, a fixed sum paid periodically according to agreement? There is difference of opinion. It has not been so long ago when a preacher who received a salary, or pay according to contract, was regarded as a hireling, wholly mercenary in spirit and out of his place in the ministry of a free Gospel. That opinion is expressed in some places now, and silently held in others. Can we get help out of God's Book? Every one should be anxious to receive it. "To the law and to the testimony."

The Lord Jesus Himself called the support of His messengers "hire," saying: "The labourer is worthy of his hire"—(Luke 10:7). And this hire was more than spiritual sustenance and refreshment that comes from the salvation of souls. Evidently this misinterpretation inspires the prayer that the preacher may be given "souls for his hire." The Lord Himself said it was that which they could eat and drink for bodily sustenance. He called this support "hire"—reward, compensation, price paid according to contract.

His Apostle called it "wages," which certainly means payment for work done according to agreement. But did he not acknowledge that he did wrong in accepting support in this character, saying in sorrow: "I robbed other churches, taking wages of them, to do you service?"—(11 Cor. 11:8). He cannot possibly mean that

like a robber he violently forced support from the churches, for he calls that which he received "wages" and not the booty of a robber. If there was any acknowledgment of wrong it was not in receiving support as wages, but in receiving it from one church when it should have been given by another, the one which he was serving. He evidently referred to an opinion that it was unfair to receive his support from a church while he was serving other people, an opinion which he himself did not share.

Is a preacher then a hireling working for wages? Not of God. If he has any business at all in the ministry he has been called into it by the gracious influence of the Holy Spirit who inspires ardent desire and intense longing which can have satisfaction in nothing else (1 Tim. 3:1), and who says upon one a necessity which he must meet as best he can (1 Cor. 9:16). Such a man will preach, even though there be no "hire" or "wages." But a church of the Lord Jesus has ample warrant to engage a pastor to care for a particular fold of God's great flock, or to send a preacher as missionary, and to engage to pay him what is agreed upon as necessary to his support. If a church should say to God's preacher: "We desire you to give yourself continually to prayer and to the ministry of the Word as pastor of this church, as shepherd of this flock," then that church has the right and is under obligation to agree to pledge itself to support him. We may say then that God's messenger is a divinely sent preacher and may be a humanly-hired pastor, and that not of God's flock, but of one particular fold. H. F. S.

One of our Greatest Needs.

One of the greatest needs among Christian people of today is a better knowledge of God's Word.

As a rule, the Bible is not read as it should be by those who claim to be following the Savior. It is a well established fact that a weakness at this point will prove hurtful at almost any other point in the Christian life.

That is a beautiful lesson that our Savior gives us when he was tempted of the devil that he puts him to flight with the, "thus it is written." Truly the Sword of the Spirit is the only weapon needed by the Christian with which to fight the adversary of God and man, for it is mighty through God to the pulling down of the strong holds of Satan.

It should be encouraging to Christians to know that God has put within their hands a weapon that if wielded in his name proves to be the mighty power of God in the accomplishment of that whereunto it was sent into the world.

And moreover God wants his children to know his Word and promises unto them the Holy Spirit as a teacher, and it is our privilege to invite him and expect him when we read God's Word. To neglect to read the Bible is hurtful to any Christian. The devil will take advantage of their neglect and soon the Book of God will become stale and unattractive.

The great adversary of souls don't want us to read the Bible, to pray, to preach the gospel at home or abroad. In fact he is opposed to any and every movement that tends to build up or better the condition of the human family.

It has been said by some one that children will learn to read quicker from the Bible than any other book. Whether this be true or not it becomes the duty of parents to provide for each of their children a Bible that they can call their own as soon as they are old enough to read and if possible, impress upon their minds its matchless worth. One among the greatest agencies we have for teaching the Bible is the Sabbath-school, which has never been appreciated by some people and communities as it should have been.

But to point out our needs and our defects does not supply our needs. What we want, knowing the remedies is to apply them. Under the conditions that now exist there is less excuse for ignorance than almost anything else in the world. It has been said that idleness is the devil's workshop, and to this might be added ignorance. As pastors it becomes our duty to urge our people to be more studious, and to do this, we will also have to urge them to take and read our denominational papers, not for the sake of the paper interest alone, but for the sake of the cause it represents and the information it gives. My experience as a pastor has been that those who take and read our papers will do to count on in our mission collections. I do not mean to say that others do not help, but I do say that those who are better informed are easier reached and more responsive because of their information.

J. L. PHELPS.

Kilmichael, Miss.

If I Were a Boy.

I have often wanted to be a man, and have often thought what I would do if I were a man. But manhood begins with boyhood and as a general thing, what the boy is so will the man be. Hence, if I were a boy I would try to be the right kind of a boy in order to make the right kind of a man. Each boy, however, is cast in a different mould and what is good for one will not do for all, so each one must judge for himself what is necessary to make him the right sort of a man.

If I were a boy there are a few things I would try to avoid doing, and a few things I would earnestly endeavor to do.

I would not be idle. There are many boys who are not lazy and yet are idle. Letting the golden opportunities of boyhood slip from them, unimproved, unappreciated. In school or out, my boy, have something to do, and do it to the extent of your ability. Because you fail to be what some other fellow is, you need not fail to be what *you yourself* might be. Live up to your capacity. Remember one talent well used is better than ten buried.

If I were a boy, I would have an aim in what I did, and all my reading, thinking and work would be towards getting me a

profession or vocation, a work that good men would respect and God honor. It would not be to sell whisky, or gamble, or in any way make my money dishonestly.

I would protect my character from anything base. If I were a boy I would not touch stimulants of any kind, nor would I lie or steal. I would rely on my integrity and honesty as being of vastly more value than honor or gold, and when my companions "twitted" me for my weakness I would not be ashamed to recommend to them my unspiced character. Hold on to your character boys, it is more to you than the greatest wealth you can have. If you want a favor it will get it for you; if you want a position it will serve you when money won't. No boy is a failure who is true to himself.

If I were a boy I would not use tobacco. It is a nasty, filthy habit, and besides being a growing expense there never was a gentleman who got into the habit but who wished he had not.

If I were a boy, I would not curse and swear, it is sneaking and cowardly. Don't you know it is much harder to stand and take a cursing than it is to give one? It takes a lot of strong courage to calmly take it, but only a coward, who can't avenge himself in any other way, will give it. No, boys, do not be profane, it is not a bit manly, besides the good Book forbids such things, and if the whole world turns against us we should try to keep in God's favor, for then we are sure to be safe.

I would not take advantage of a girl, simply because she is weak enough to allow it. I would not squeeze her hand and kiss her if I were a boy; but would try to be to her what I would want other fellows to be to my sister—a gentleman.

I would not use slang and I would not be a dude if I were a boy, but besides trying to be a useful, intelligent citizen and gentleman, I would earnestly endeavor to be a consecrated Christian.

"A GIRL."

Hattiesburg, Miss.

Plenty of Time But None to Lose.

The Foreign Board needs about \$85,000 to go to Savannah with all accounts paid. The little streams make the rivers. May there come from country and city churches thousands of streams into the treasury of the Lord.

It requires prayer, thought and preparation to get good collections. But how certain it is that where God's people are informed and given proper opportunities, they will give for the Master's work. During several months past churches have been prevented from having good congregations by inclement weather. While there is a plenty of time still to collect the offerings for Foreign Missions, yet there is no time to lose.

Our work has been greatly increased, many new missionaries have been sent out and must be provided for. The reports which come from the fields are glorious. When we meet in Savannah, the heart of the brotherhood will be made glad on seeing the reports from those at the front.

Many of our best young people are begging to be sent to the work. Shall we not pay all we owe and make the way clear for a decided advance in our work?

Last summer we asked Mississippi for \$13,000 this convention year. Up to March 1st, 1903, we had received \$4,387.27. By a united effort of pastors and churches the remainder will be forthcoming. Many churches in country and town are making decided advance.

Can we depend on you and your church? Remember that all contributions must be in Richmond by April 30th, or they cannot be included in this Convention Year.

Yours for world-wide Evangelization,
R. J. WILLINGHAM.
Richmond, Va., March 5th, 1903.

N. B. Tracts, sample Journals and Mission envelopes sent free to any who will write for them.

Resolutions:

WHEREAS, Bro. L. G. Gates leaving the Hattiesburg Mission for the Senatobia pastorate, we, the Chapel Committee of the 1st Baptist Church, Hattiesburg, Miss., in behalf of the people whom he has so faithfully served, do hereby express our sincere regrets, that Bro. Gates, feeling it his duty to leave these whitened fields, just as his untiring labors are beginning to bring forth fruit. His genial happy nature, his untiring energy, his deep spiritual power and his beautiful devotion to the cause of Christ having planted for him an immortal monument in the hearts and homes of the people whom he has so faithfully served. Therefore, Be it

Resolved, First, That it is with sad, denied hearts that we needs must sever the happy relations that bind us together as co-workers in God's vineyard.

Resolved, Second, That our confidence, our love and our prayers may follow him wherever he may go.

Resolved, Third, That we congratulate Senatobia in winning from us one of the most promising young ministers in the State of Mississippi.

Resolved, Fourth, That we commend Bro. Gates to the loving care of God's people in Senatobia: believing glorious results will follow his ministry among you.

Resolved, Fifth, That these resolutions be published in THE BAPTIST and THE HATTIESBURG PROGRESS.

Respectfully submitted,
The Chapel Committee,
(REV.) I. P. TROTTER,
O. J. BOWEN,
J. C. GRAHAM,
(MRS.) R. B. STAPLETON.

Blessings in Disguise.

Trials may come, and conflicts may surround thee,
All these will prove but blessings in disguise;
Wafted by these on Heavenly breezes floating,
We will reign at last above the vaulted skies.
Then bear all things; O, bear Him kindly pleading,
I will be with thee in the conflict great!
Believe all things, though dark the road and dreary;
Endure all things till safe within the gate.
Then speed thee on from gloom to life eternal,
From the transitory things of earth set free;
Yea, soar away to extra mundane glory,
Winged at last with immortality.

Hazlehurst, Miss.

C. B. B.

SUNDAY SCHOOL LESSON.

W. A. S. ROBINSON.

March 22—Eph. 2: 1-10.

Paul's Message to the Ephesians.

Golden Text—By grace are ye saved through faith.

If we are saved by grace nothing else has any part in saving us. Salvation is wholly of the Lord's doing and by no other means than His own sovereign grace.

This lesson has been called the Spiritual History of the Ephesians. Chaos, verses 1-3; dawn, verse 4; successive stages of creation, verses 5-10. We will study the lesson by these divisions.

CHAOS. *As you hath He quickened.* Paul not to see that He quickened you; it was not done by baptism or ceremonies. *Quickened*, made spiritually alive, reconciled to God. *Who were dead.* Unregenerate souls, dead to all the plans and purposes of righteousness, and alive to unrighteousness. *In trespasses*, individual sins, all manner of sin. Though the personal actions the soul is by choice dead to holiness.

2. In time, passed ye walked. Ye who are now actively engaged in righteousness once opposed it. *According to the course of this world.* This world is opposed to God, and means the places, purposes and ways of sinfulness. *The prince of the power of the air is the devil.* Now *worketh in the children of disobedience.* Each human being is under the mastery of the Devil or the Lord. It should make us shudder to think about our loved ones being led by the Devil.

We had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind. A horrible picture, but true; the purest of unregenerate mankind is essentially so. *By nature the children of wrath.* Justly fitted by our very character to receive the full measure of God's penalty for sin.

THE DAWN OF OUR HOPE. *God who is rich in (compassionate) mercy.* Every virtue is abundant in God and His great love makes His mercy as great as justice can possibly permit it to be. *He loved us.* God loves sinners, hence there is hope for them; He loves all and no one need despair.

RECREATIVE STEPS. *When we were dead in sins, hath quickened us together with Christ.* Sovereign exercise of grace is seen here when we were dead He quickened us, and brought us into relation with Christ.

And hath raised us up together. Christ was no more certainly dead physically than we were spiritually, and the same power that quickened Him into the resurrected life made us spiritually alive. *Made us sit together in heavenly places in Christ Jesus.* Believers are aliens here. Their inheritance is in heaven as also the seat of their spirit and in due time their bodies will enter the place especially prepared for each one, "a house not made with hands."

That in the ages to come He might

THE BAPTIST.

show the exceeding riches of His grace in His kindness toward us through Christ Jesus. God so loved us as to purchase us with His Son of eternal generation and all the ages of eternity will not suffice to exhaust the fountain of kindness thus opened.

8. By grace are ye saved. This statement is infinitely valuable. It puts the whole responsibility on God; it guarantees the work, and leaves no room for doubt. This statement is the very last analysis of all that has or can be said about "the plan of salvation." How could we who are dead be saved otherwise? *Through faith*, not by compulsion, but by faith appropriating grace and even this power is of God.

9. Not of works, lest any man should boast. That our works could have any efficient part in our redemption is too utterly preposterous to merit consideration. Think of a soul dead in sin saying to a sovereign God, "I have worked and you must save me."

10. For we are His workmanship. As creatures God created us; and as spiritual sons He created us anew; in the first instance of His own sovereign power and will and no less so in the latter. *Created in Christ Jesus.* This means that we are entirely dependent on His merits for this new life. *Unto good works.* Now that we are regenerated we can engage in and perform good works. *Which God hath before ordained that we should walk in them.* God is so very generous to us that He saves us and then prepares highways of righteousness for us to walk in. Salvation in the highest sense embraces the soul's regeneration and the engaging of all our energies in the Master's work. We are surely saved to served.

Again.

I desire again to thank the brethren for their kindness in sending minutes of associations. I still need minutes of last sessions of the following associations: Bethel, Hopewell, Leaf River, Magee's Creek, Oktibbeha and Red Creek, with any others not listed in Convention minutes.

I shall be happy and grateful to senders of these needed minutes.

Truly yours,

S. G. COOPER.

Canton, Miss., March 14, 1903.

Fifth Sunday Meeting.

The next Fifth Sunday meeting of the Chickasaw Association will be held with the Stonewall Baptist Church, Stonewall, Miss., March 27-29, 1903.

Tuesday, 7:30, p. m., Bro. W. T. Lumbley will preach.

Saturday, 7:45, preaching.

D. W. Bosdell, Lord's Day, 10 a. m., preaching. Theme "The Bible", J. R. Farish.

Such subjects for discussion as Pastoral Visitation, Attendance on Church Services, Church Finances, Individual Christianity, etc. A good attendance will be appreciated.

W. H. PATTON.

Shubuta, March 9th, 1903.

Mar. 19,

Notes.

There are 350,000 Home Department quarters issued in U. S., and distributed. One school in Kentucky has 66 motor-men in Home Department. In one Sabbath school in Kentucky there are 800 members. They live in many States and territories, but communication is kept up with them. Bro. superintendents and pastors, help Bro. Leavell in his organization of Sunday school work in our State. Do not wait. Report to him. Your schools are at work on modern ideas.

F. R. CARLOSS.

Aberdeen.

The Aberdeen Baptist Church mourns the loss of Sister Webb, wife of our venerable and loved W. J. Webb. She was seventy years old. Truly a noble sister has been called to lay aside the Cross for a Crown that awaits those who are faithful, and this Sister Webb has been as all who have known her will gladly testify. Bro. Webb is seventy-seven, and says he is ready for the summons. May the three sons left see new attractions from the life of these Christian soldiers.

A. J. BROWN.

Fifth Sunday Meeting at Coffeeville, March 27th-29th.

For the above occasion a program was arranged and appears in the minutes of Alabama association. We hope to have a good attendance; some from Oxford association have definitely promised to be with us, whose presence will add greatly to the interest and profit of the meeting. The good people of Coffeeville look forward to the meeting with joyful anticipation. The committee on hospitality, already appointed and at work, is a sure pledge that all who come will receive the best in the way of comfortable entertainment. So let no one doubt Coffeeville on the score of cordiality.

But it is more blessed to give than to receive. So brethren, one and all, come prepared to give your best effort to the success of the meeting. We extend invitation to all brethren in adjoining associations to be with us.

Fraternally,

R. C. BLAIRLOCK.

Resolutions.

The following preamble and resolutions were unanimously adopted in conference by the First Baptist Church of Gloster, March 8, 1903.

WHEREAS, we believe the Scriptures to teach the importance of Missionary effort, and,

WHEREAS, we have confidence that our denominational organizations have this end in view, and,

WHEREAS, we believe that each New Testament Church should pray and labor for the immediate evangelization of the world, and

WHEREAS, we believe that in order to attain the greatest degree of success there needs to be order or system. Therefore Be it

1903.

Resolved, (1) That we re-pledge our loyalty to our organized denominational work.

(2) That we set apart the first quarter of the year as a time when we will make an offering to Foreign Missions, the second quarter when we will make an offering to State Missions, and the third quarter as a time to make an offering to Home Missions, and that near the time of our National Thanksgiving Holiday we make an offering to the Baptist Orphanage at Jackson, and at Christmas times we make offering to Sustentation, or better known as the offering to the aged ministers and their dependent widows.

(3) That the adoption of these resolutions in no way debars other worthy objects that present themselves favorably either to the church or the individual members.

W. A. McCOMB, Pastor,
H. H. RATCLIFF, Clerk.

The next Fifth Sunday meeting of Harmony Association will be held with New Providence Church, seven miles northwest from Carthage and will begin on Friday before fifth Sunday in this month, (March).

Explanatory.

As president of The Mississippi Baptist Publishing Company, I recently authorized the business manager to use my name in sending out statements to subscribers in arrears. As I have nothing to do with the books, I do not know to whom these statements were sent, and so cannot reply intelligently to letters addressed to me personally about the matter. Please address communications of a business character to Mississippi Baptist Publishing Company. Thanks to the many friends who are paying their subscriptions.

W. F. YARBOROUGH.

Cisco, Texas.

We are now in one of the best meetings I ever held. The greatest difficulty is room. No place large enough in the town to hold the people. The church people are getting greatly revived and the Holy Spirit is visiting the homes of the people and whole town as the pastor said tonight. "Everybody believes we are having a great revival." The old and young in all the churches are getting revived and some are getting saved and some are being reclaimed.

Brethren, pray for us.

SID WILLIAMS.

The Sunday-school in Your 5th Sunday Meeting.

Brother Pastor, Brother Superintendent, will you not see to it that the Sunday-school discussion amounts to something, accomplishes *real good* in your association? Facts arouse. How would it do to try this plan: make a rough outline map of your association; place the churches; mark with a star the ones that have Sunday-schools; call over those that have none and secure *then and there* some one to organize them. Insist on this. There

THE BAPTIST.

9

is some Christian man or woman who can do it; show the need and they will do it.

URGE RE-ORGANIZATION. Many schools in your association suspended for the winter. Urge them to reorganize at once. Literature should be ordered now. Free literature can be had for the first quarter for all new schools; drop me a postal, giving the name of superintendent and amount wanted and it will be sent you.

Will you give this *your attention*? The Brother who is to speak on Sunday-schools will appreciate your helpful suggestions. It will mean a great "seed-sowing" without much sowing there cannot be much reaping. It means saving the lost; it means training church members; it means promoting denominational life.

L. P. LEAVELL,
Sunday School Missionary.

The Delta.

It is gratifying to report the fact that the Greenville church has called Dr. Fred Hale, and better still he has accepted and begins his labors the first of next month. We greatly rejoice to have Bro. Hale as a co-laborer and prophesy great things for the Greenville church.

Our Delta Worker's Conference Convenes with the Itta Bena church, March 26-29. An extensive program has been prepared and we hope to have an enthusiastic meeting. These meetings are always helpful and we trust many outside the Delta will attend.

The writer is devoting one Sunday a month at Rolling Fork at the suggestion of the State Board. This town is the county site of Sharkey county, and a very important point. It has no Baptist church. The Methodists and Episcopalians both have good churches and services every Sunday. The Baptists have *no church* and preaching once a month with *no place to meet*.

We are making a strong effort to build a church. We shall need considerable outside help. Any one who desires to place a few dollars where it is greatly needed, can send it to my address.

Our work in Indianola is moving along very well. We succeeded the first of the year in lifting a debt of long standing on our parsonage greatly to our relief. Bro. Rowe was with us lately and secured some \$70 for State Missions.

Fraternally,

T. MOBBERY.

Indianola, Miss., March 11th, 1903.

The Great Commission.

FOR THE BAPTIST:

Teach them to observe *all things* that I have commanded you.

Now, if the ministry is to the world, and the church, what it was when the command (commission) was given, then why do all ministers ignore some of the things the Savior had commanded? Why are all partial? I have been a believer in Jesus Christ, and a member of the Baptist church more than forty years, and have never heard, or read from any preacher (Baptist) nay nor from all of them combined, all of

the things taught, that the Savior had commanded, and it has been a sad disappointment to me from the first, even till now.

One of the things that is, and ever has been thus ignored, is found in Matt. 10:8; Luke 9:3; and 10:9; he sent them out by two and two, and said go, . . . preach . . . and heal the sick. And I notice all along through the New Testament, that the go, the preach, and the heal, go together; but you say, the days of miracles is passed; I am not talking about miracles, and if you will get your Testament and turn to 1st Cor. 12:9, 10, you may see that the gift of healing and the gift of miracles are not the same. One has the gift of healing and another the working of miracles; by the same Spirit.

When the Lord called me into his service, the Spirit impressed me that I should heal the sick and that conviction has never left me yet, i. e., permanently. And whenever I read his words—if two of you shall agree as touching anything that you shall ask it shall be done, I feel just like he is talking to me. I have always believed that those words were as true to me as they were to those who heard them; but, have never had any encouragement from my brethren, and it was like a damper at first and for many years; to think that my old brethren, none of them, had enough faith or courage to even put the Lord to the test on his promise, sent me back to the world for awhile; but I could not get rid of the conviction; and the older I get the stronger it grows. I have often tried to get my brethren to accept the Word, and act on it, but public sentiment (mammon) is against it; and that, or lack of faith, or something, keeps them from laying hold of the promise, but, in spite of all opposition I have, by what is called science, been able to find a way to prove the truth of the words; and now I no more say I believe, but know that promise is as good to me as it ever was to any one, and it enables me to get closer to the Lord in every day life; and, to do more good to my fellow men, and that brings more joy, and it may be that some day some others may be emboldened to work together with the Lord and be made happy.

Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men—and never shun to declare the *whole* counsel of God.

J. M. GODWIN.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

W. R. TATE,
Goodman: - Miss.



Department.

W. P. PRICE, EDITOR.

Daily Bible Readings.

Sunday 22: Jesus' question to the scribes. Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44. Compare Matt. 9:27.
Monday 23: Do not imitate the scribes and Pharisees. Matthew 23:1-12; Mark 12:38-40; Luke 20:45-47. Compare Matt. 23:23.
Tuesday 24: Five woes on the scribes and Pharisees. Matthew 23:13-26. Compare Matt. 23:14.
Wednesday 25: More woes on the same. Luke 20:47-48. Compare Matt. 23:27-29.
Thursday 26: The wealth of the poor. Luke 12:41-44; Luke 21:1-4. Compare Matt. Cor. 9:7.
Friday 27: Greeks seeking Jesus. John 12:20-26. Compare Matt. 10:39.
Saturday 28: Conquest Meeting. The Mormon Problem.
Alternate Line. Our Heritage among the Hebrews. Psalm 68:29-31; Isaiah 43:3. S. Lesslie Review.
Monday 29: Jesus rejected by the Jews. John 8:12-50. Compare John 7:13.
Tuesday 30: Signs of the coming destruction of Jerusalem. Matthew 24:1-14. Compare Matt. 24:15-32.

—Keep your eye on the examinations.
—Also keep your eye on the columns for "reports of progress."
—It is only the "reports of progress" that are sent and reprinted to appear in these columns from week to week, as you doubtless have noticed.
—If you are doing anything at all, if you are not doing anything worth telling, tell something worth doing—and let us have something going on.
—When you order your Sunday-school literature, order the B. Y. U. literature also. It gives valuable help on the prayer-meeting topic. It comes 10 copies to one address for 6cts. a copy, 10cts. for a single copy.
—Atlanta is the place and July is the time.
—In the death of Mrs. J. H. Price the banner Junior Union of the State has lost a very devoted leader. They went in a body to the funeral and the Magnolia Gazette says: "A most beautiful and touching scene at the grave was the tribute by The Baptist Young People (Junior) Union to their leader. In single file about fifty young men and women and little children passed by the grave and each one lovingly deposited a bunch of violets upon the casket."
—Hernando.
In the last twelve months we have given \$10.00 to home chari-

ties, \$10 to convention expenses, \$10 to delegates to Oxford, \$25 to portiers for new church, \$5.50 to new street lamp for church and have \$1.50 in our treasury that we hope will grow as the grain of mustard seed and "sprout out" a new organ.

We have organized a Sunshine Society, and visit the sick, and send out literature to out-of-the-way places, etc. We are now preparing to organize a Junior Sunshine Circle.

We have eight members at the I. I. and C. and twelve regular working members at home. We have girls from all the denominations in our B. Y. P. and some of our strongest and staunchest workers are Methodist girls and would brave any kind of weather to be on hand and take part in each meeting. Our present officers are Miss Mary Dockery, President.

Miss Bessie Boyce, Vice President.

DISEASES OF WOMEN AND CHILDREN, and all Chronic Diseases.

JESSE R. JONES, M. D.,

206 E. Capitol St. JACKSON, MISS. Telephone No. 346

Other Towns and Localities.

Dr. Jones will spend a few days of each week visiting neighboring towns and localities within easy reach, in the practice of his specialties. He will keep regular office days at Jackson—and at these localities, also, as long as it may be necessary.
"Be sure you are right and then go ahead."—Davy Crockett.
The physician who has the reputation of having the mild cases of treatment is one that don't injure you by treatment and can show the greatest percentage of cures. Dr. Jones is that physician. Within a day's travel of this place on back hundreds of cases have been treated by him. Bilious Fever, Typhoid, Malarial Fever, Chills and Fever, Yellow Fever, Congestive Fever, Scarlet Fever, Diphtheria, Pneumonia, etc. In which, taking them as a whole, the losses have not exceeded one per cent. and in most of them he has not lost a patient.
Young Children, Boys and Girls approaching maturity, Women of the Country of Life, have troubles peculiarly their own that may lead to so-called incurable diseases. All may be cured but a stitch in time saves nine.
Why suffer with Hemorrhoids when they can be permanently cured by painless treatment.

References Unnecessary.

Dr. Jones is too well known to require references except from strangers. If all such he would say he will only visit such localities as have those residing there whom he has cured, and will, therefore, give references only where needed to do so. He was raised in this (Hinds) county, and now, entering his thirty-seventh year of active practice, can boast of a success that is most gratifying.
Dr. Jones, though past his three score and ten, retains his youthful vigor, and takes this method of offering to his fellow-citizens, even those who cannot visit him, what may be the last chance to get the benefit of a practice they cannot get from any other single source, and, especially backed by so large an experience.
Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.
Graduate American Medical College 1856.
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.
Graduate National School of Osteopathy 1900.
Graduate Chicago School of Psychology 1899.
Ex-President Board of Health and Howard Association, Crystal Springs.
Member Southern Homeopathic Medical Association.
Member American Association of Official Surgeons.
Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.
A uniform charge of only \$5.00 is made for examination and first treatment or prescription. Consultation free.

PARIAN PAINT

GUARANTEED WEATHER PROOF
If Not For Sale In Your City, Write The Manufacturers
PARIAN PAINT CO. ATLANTA, GEORGIA

Miss Ethel Gore, Secretary.
Miss Josie Jones, Treasurer.

We had a very interesting meeting on the 1st Sunday night and took the "Beatitudes" for our subjects and the house was full. Our leaders are arranged alphabetically and each knows his time without being appointed.
(Miss) MARY DOCKERY, Lodockery, Miss.

[This is what is called a "report of progress" at this end of the line, and by far the best of its kind yet received, in respect at least, that of giving money. But there are others, please hurry them along.]

POSITIONS. Max deposit money in bank of position is secured, or of position of salary after graduation. **Practical Business College.** Nashville, Atlanta, Little Rock, St. Louis, Montgomery, (Catalogue free). Galveston, Ft. Worth, (Write either place). Shreveport, La. Schools of national reputation in theoretical and practical business, bookkeeping, etc., taught by small, successful 150 p. College Catalog, or 100 p. of Home Study.

Last Chance.

Stammerer, I now agree to remain at the Price House, Jackson, Miss., until the 5th of April to cure many stammerers who desire me to stay. I have cured many stammerers in this city the past 60 days. You have read glowing accounts of my cures in this good Baptist paper, N. O. Christian Advocate, Clarion-Ledger and letters from many stammerers who have been cured.

Now my stammering friends, if you do not believe what these noble people say of me and my cures, you would not believe though one should rise from the dead. I will teach any stammerer, young or old, how to talk without stammering for \$25.00. This low price I offer until 5th of April, only.

Jackson, Tenn.

I will permanently locate in Jackson, Tenn., on the 5th of April.

Hand this to a stammerer. Golden Rule.

Fraternally,
G. W. RANDOLPH.

Chas. A. Barber, M. D.,
SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat.

OFFICES CENTURY BUILDING,
JACKSON, MISS.

FERTILIZERS

VIRGINIA-CAROLINA CHEMICAL CO.

Standard Fertilizers

Lowest Prices

Agents Throughout Your State

FERTILIZERS NO HIGHER!

Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM?

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high!
Likely to continue high!

For Success
Attend

Harris' Business College,

JACKSON, MISSISSIPPI.

Established 1895.
Incorporated 1900.
Auth. Cap. \$30,000.

Married.

Jones—Avery.

At the bride's home near Liberty, Amite county, Miss., March 11, 1903, Mr. S. R. Jones to Miss Lilley Avery, the writer officiating. May God bless and guide them through life.

J. B. QUIN.

Pugh—Brown.

In the Baptist church at Aberdeen by Rev. J. A. Rogers, W. G. Pugh and Miss Estelle Brown were married. Active members. God bless them, with a long useful life.

A. J. BROWN.

March 14, 1903.

Lott—Miles.

At the bride's home, March 1st, 1903, Mr. Elisha Lott and Miss Rosa Miles. Writer officiating. May God bless them through life.

R. W. HATTEN.

Wisdom, Miss.

Carney—Carney.

At the home of Mr. S. E. Hill, Harrison, Miss., March 14, 1903, Mr. Jesse Carney, of Louisiana, and Miss Tressa Carney, of Texas, were united in marriage, the writer officiating. May God's richest blessings be their's through life.

J. H. WEBB.

Hamm—Walton.

At the home of the bride's mother, Mrs. Nannie G. Walton, at 8 o'clock p. m., March 12, 1903, in Brownsville, Miss., Mr. Julius Hamm to Miss Maud Walton. This happy young couple left at once on an extended bridal tour. May the richest blessing of heaven rest upon them.

W.

Womanette

Cures all the ills peculiar to Women and Girls. Sold under a guarantee. Let us send you circulars and Testimonials. Jones Medicine Co., Jackson, Miss.

For Sale.

A coal oil church chandelier costing \$80.00, worth probably \$20.00, for \$20.00. Pulpit chairs costing \$40.00, not damaged, for \$20.00. Address Box 33, Hattiesburg, Miss.

I. P. TROTTER.

BAPTISMAL PANTS.
STANDARD QUALITY at
FACTORY PRICES.

Write to THE BAPTIST,
JACKSON, MISS.

Good Pills

Ayer's Pills are good pills. You know that. The best family laxative you can buy.

Want your moustache or beard a beautiful brown or rich black? Use

Buckingham's Dye

50cts of druggists or R. P. Hall & Co. Natchez, N. H.

PATTON & WHITE

Are the Largest Dealers in
Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

PIANOS and ORGANS

BALDWIN,
KIMBALL,
HOBERT M. CABLE,
HAMILTON,
ELLINGTON,
HOWARD, and others.

KIMBALL, Reed and Pipe,
CHICAGO COTTAGE,
BURDETT,
VOCALION Church Organs,
than which there are none better.

Write them for Catalogues with Prices and Terms.
Special inducements to cash purchasers for the summer.
20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

Go to your Druggist and get a bottle of

Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

THE NEW ROAD.

THE MOBILE, JACKSON AND KANSAS CITY,
The New Way,

has newly appointed and up-to-date equipment which make travel a pleasure to its patrons. It is the shortest route between Mobile and Hattiesburg, and is a new link which establishes the shortest route to Jackson, Vicksburg, Shreveport and the West and Northwest, as well as establishing a most desirable route to Memphis, Chicago, and all points North in connection with the Illinois Central from Jackson. For further information call on or address any ticket agent, or

L. B. SULLIVAN,
General Passenger Agent, Mobile.
Coupon Tickets on sale to all points.

FARMING IN THE SOUTH

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer, or Homeseeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1, 2, 3, 4 and 5, and others as they are published from month to month.

L. F. MONTGOMERY, T. P. West Jackson Sta., Miss.

An American Mentone.

One of the most charming and most ideal winter and all-year-round health resorts is Citronelle, Ala., which has already acquired great fame and is attracting a great number of health-seekers and tourists. The town has an elevation of 360 feet, the highest in the government survey between the Rio Grande and the coast of Maine. The site is a high rolling plateau in the heart of the long leaf yellow pine forest of South Alabama. The soil is sandy; there is no malaria; there are no poisonous insects. The climate is simply delightful—at all times of the year. The salt air of the gulf commingles with the fragrant, delicious ozone of the pine woods; it is absolutely clean and clear, and therefore of great benefit to all persons suffering from catarrh, bronchial and throat troubles and from the depressing effects of the grippe. Medical authorities are agreed that Citronelle is an ideal place for those who wish to recuperate from nervous prostration and kindred ailments.

The town is within a short distance from Mobile. It has a population of one thousand, which is, of course, considerably increased during the winter months. There are public and private schools, churches of various denominations, stores of all descriptions, a well equipped and strictly up-to-date hotel, and first-class livings.

The proximity to Mobile makes Citronelle a particularly attractive place for those who are fond of city amusements. The hunter is offered ample opportunity to enjoy his sport. Small game abounds. In the shadows of the forest, deer may still be found, and then there is the agile squirrel, the turkey, the rabbit, the fox and quail. As Mobile Bay is only a few miles away, fishing is one of the best and most enjoyable sports. Neighboring streams are also well stocked with various varieties of savory fish.

Citronelle has a gun club, which all guests are invited to join, and also golf links. The surroundings of the place are both picturesque and romantic. They are a veritable paradise for the enthusiastic lover of nature. Here can be found blooming in winter the beautiful camellia japonica, yellow jasmine, trailing arbutus, mountain laurel, violets and other flowers and shrubbery. In March and April, the woods are aglow with blooming trees and wild flowers.

It will probably surprise many to learn that Citronelle was made the last surrender of the Civil War. Reliable old citizens report that on May 5th, 1865, General Taylor signed negotiations for peace to General Canby, at a spot under a clump of oak trees, a mile and a quarter south of the depot.

The water of Citronelle is famous for its curative qualities in cases of kidney and stomach troubles. It is preferred by many to any of the well-known leading mineral waters.

Hotel accommodations are ample and obtainable at very reasonable rates. It is no exaggeration to say that nowhere along the Gulf or Atlantic Coast is there any more ideal and more attractive health resort than Citronelle. The location cannot be excelled, and the climate is considered, by various authorities, to be more beneficial than that of any other resort on the coast. It is said that many business and professional men have already located there, principally for reasons of health.

Citronelle is easily accessible—over the Mobile and Ohio, which furnishes a speedy and luxurious service.—From "St. Louis Mirror" of January 22, 1903.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.
Office and Consulting Rooms over Harrington's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence

Books Books Books.
We carry a large stock of Bibles, Religious Books, Song Books, Sunday school and Church supplies, Stationery, etc.

COLPORTAGE HEADQUARTERS.
"When you think of books, think of us." And always send us your orders.

BAPTIST BOOK CONCERN, Inc.
642 Fourth Ave., - - LOUISVILLE, KY.

1000 Mile Tickets

GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

Thos. P. Hale,

General Passenger Agent,

Gulfport, Miss.

Spring Festival,

Chattanooga, Tenn., May 4-9, 1903.

On account of the Chattanooga Spring Festival, May 4th to 9th, inclusive, 1903, the Southern Railway will sell tickets from Florence, Ala., Tusculum, Ala., Middleboro, Ky., Jellico, Tenn., Morris-town, Tenn., Oliver Springs, Tenn., and intermediate stations, to Chattanooga and return at rate of one fare for the round trip plus twenty-five cents. Tickets will be sold May 4th to 9th inclusive, with final limit May 11th, 1903.
For further information call on any Ticket Agent of the Southern Railway.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Beckett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Clinton, Miss., who conducts the Women's Page.]

Program.

March 1903.

Subject—The Colored People.
Every opportunity is an obligation. The subject may be dark, but the prospect is always bright because God goes before us.

1. *Prayer*.—Singing of Song—Invite young people from the Sunday School to be present, and singing one or two choruses at intervals during the meeting.

2. *Chain of Prayer*.—For higher conception of duty towards our young people, towards all whom we have opportunity of serving.

3. *The Duty of Helpfulness*.—Rom. 15:12; Prov. 3:3; Rom. 14:19; Isa. 58:7; 1 Pet. 3:17.

4. *Prayer*.—Singing of Song—Jack Nazarene, by H. A. Stapp.

5. *Prayer*.—Singing of Song—Dr. Moffat, one of the pioneer missionaries in Africa, said long ago, "I would rather have one black missionary in Africa than twelve white missionaries." The present movement of Colored People for the Christian development of the race seem to be in accordance with his judgment.

6. *A Significant Gathering*.—See Our Home Field, September, 1902.

7. *Minutes of Last Meeting*, etc. Report—Week of Prayer.

8. *Consider*.—Assignment of a Secretary of Literature. She should be furnished with a scrap-book to contain clippings collected by herself and others bearing on the subject. "Papers" written by members of the Society should be kept, also a file of "Our Home Field" and "Foreign Mission Journal" for reference.

9. *Prayer*.—View of the Negro Question, by Rev. P. Gambrell.

10. *Announcement* for next meeting. "Prayer" asking each to bring an item. Adjourn with prayer.

Miss Anna W. Armstrong at Clinton.

Take the perfume of flowers and life sunshine after rain, was the visit of Miss Armstrong and her

at Clinton.

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at Clinton.

Cancer Cured.



CANCER CURED.

Magnolia, Ark.
Dr. R. E. Woodard, Little Rock, Ark.

Dear Doctor—The cancer on my face is entirely well, and I only had to use your famous oil a very short time. I had been afflicted with cancer for the last twelve years. Your Oil Cure is certainly a wonderful discovery, and a great benediction to suffering humanity. I feel that others who are suffering should know of this. I am 83 years of age. Publish this if you desire. Yours gratefully,

F. B. SCOTT.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucous membrane. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send it to some suffering one.

Enclose stamp for reply. Call on or address

DR. R. E. WOODARD,
54 Main St., Little Rock, Ark.,

talk in Hillman College Chapel on the afternoon of March 9th.

The meeting was opened by the reading of the 55th chapter of Isaiah by Mrs. Aven, and earnest prayer by Mrs. Lowrey, and after the singing of two grand old hymns and a few words of introduction by Mrs. Johnson, Miss Armstrong spoke. I think there was not a woman or girl before her to whom she did not give new knowledge of mission work, new interest in home mission fields, new conception of our own duty and responsibility, and renewed resolve to go forward.

She told us of the beginnings of missionary work in our country, and of its marvelous growth; of the increase during the last fifteen years of the yearly contributions of our own W. M. U., from \$17,000 to \$88,000. She took us with her, in memory, into the home of the Frontier Missionary, and made us grow "tearful round the lashes" as we saw the life of our substitutes, and so thankful that through the boxes we could share with them some of the abundance that God has given us. She took us among the Indians and spoke of their wrongs and of their readiness for

the Gospel. Best of all, she showed us, by the providences of God in history, that God Himself is the Leader in the work of the Woman's Missionary Union, and that all of us may be used by Him. "Be willing, and God will use you." We thank Him that He sent Miss Armstrong to tell us personally of His great work, and we want to be always "co-workers with God."

MRS. P. I. LOWREY,
Clinton, Miss., March 10, 1903.

From Armstrong Society,
Columbus, Miss.

REV. T. J. BAILEY:

Dear Brother—Our eyes never rest upon the Woman's Department in your paper without causing a heart throb, which fond memory brings to mind the days' your editress was a member of our faithful band. How well we all remember her wise and tender counsel, her fervent prayers in our devotional hour! We recall with gratitude her "zeal, with knowledge," as we labored for the Master, and rejoice to see seed then sown, often in tears, now bearing fruit.

To cheer her heart, we now offer this statement of our last year's work:

Our work, dues and box for Frontier Missionary, \$817.00.

Our Christmas offering was

March 7, 1903.

March 7, 1903.

March 7, 1903.

March 7, 1903.

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MRS. BETTIE GASTON,
New Orleans, La.

MRS. DEN RICHARDS, President.

It is pleasant to be thus kindly remembered by those dear Christians sisters with whom it was once my privilege to labor.

J. T. J.

To the Societies of Yazoo Association.

DEAR SISTERS:

The work of self-denial and prayer is drawing near, and I hope that you are each one making ready for it.

I trust that it will be observed throughout the Association, and that all will be benefitted by it and encouraged to go forward in the Lord's work.

Sisters, let me urge upon you to use the monthly literature in your meetings. You will enjoy them more.

Now, sisters, let each one be prompt this quarter in sending in her report.

I know of one society that has taken of new interest with the new year, and hope others have done the same. May God bless each society in the association.

Miss HALL STIGLER, Vice Pres.

March 7, 1903.

March 7, 1903.

March 7, 1903.

March 7, 1903.

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TEMPERANCE.

BY W. H. PATTON.

New Orleans, La.

I spent a week in New Orleans taking a post graduate course in embalming while there. I did not confine myself to any one place to dine and you would be surprised to see the number of women that drink. I saw one table where the ladies had their glasses filled three times, and their cheeks flushed or painted.

Lottery tickets are sold there openly, not in shops so much as by peddlers—men and women go around once a week and sell employees and clerks. There is said to be a company in New Orleans called the Blue Fields and a prominent dry goods man president of it.

Horse racing in New Orleans 100 days in each year. Dealing in futures and all classes of gambling and it is not confined to the men but the women gamble also.

Nearly every grocery store, sells liquors and families lay in their wine and beer as regular as they do their groceries.

Children are sent to saloons with pitchers, buckets and cans for beer and the saloons make bids for the trade by giving the little girl or boy a free glass.

I heard Mrs. Clara Hoffman three times while there. She told of a mother that sent her boy out to beg for money to buy liquor. He returned without money and he was sent back assuring him if he came back without money she would burn him on the stove. He was afraid to go back but a policeman carried him home and she burned all one side of his face and body and became nearly dying but recovered.

She told of a visit to a Nebraska town seven years ago in which was located a recently established home for feeble-minded children. Investigating the records of the children found there the superintendent of the institution expressed himself as Dr. Hurd did, that the cause of this state of idiocy was the "unclean habits of living" in the parents or grandparents of idiotic children. Mrs. Hoffman described vividly some of the scenes witnessed in the home.

Mrs. Hoffman compared the growth of Kansas with Nebraska within recent years. The greater increase of the population of the former State, the freedom of forty-five of its counties from pauperism, and twenty-five from

any court docket, at one time, was attributed by Mrs. Hoffman to the fact Kansas had passed State prohibition laws. Every bad thing in this world, Mrs. Hoffman said, could be traced to some human being, and generally that one was a man.

Mrs. Hoffman appealed to men who had the privilege of the ballot to put a stop to the liquor traffic, which caused so much misery. Women, she said, had always been considered the greatest sufferers from the drink evil. Women might find friends, but if the mothers of little children turned against them, who was to help them? Mrs. Hoffman recited in this connection, Elizabeth Barrett Browning's "Cry for the Children."

Mrs. Hoffman claimed that the responsibility for all this evil fell upon men, who had the privilege of the ballot. But every woman had a moral influence, and God would hold her responsible if she did not protest against the liquor crime. Mrs. Hoffman said that perhaps someone might not approve of joining an organization, but an organization was the closed fist with which the human being, attacked, struck back.

About 200 employees of Tiffany's Glass and Decorating Company are on strike because the company ordered that no more beer be allowed in the place. One of the foremen said that all day long there was a procession of beer cars to and from the saloons.

It is claimed that if you let whisky alone it will let you alone.

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MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and \$1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

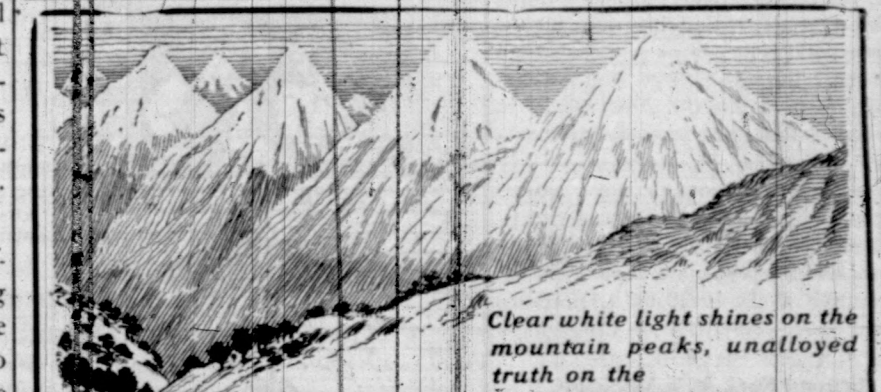
Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed. W. ROLLO, West End, Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

HUNT'S Digestive Tablet Treatment makes perfect health through the natural action of the stomach and bowels. One tablet per day before breakfast will be a revelation to those in the habit of using after meal digestants and laxatives which are a proven failure by the thousands who are obliged to repeatedly digest the food and move the bowels. The awful crime of the present is the persistent use of after meal digestants and laxatives, that paralyze the natural usefulness of the stomach and bowels. For the asking, 1,000, that have not been bought or begged, and the history of this invention and my own case. 3 doses per month of a good "Worm Specific" and the occasional use of my tablet will keep you healthy and cure 99 per cent already sick and in bad health. The price of 6 and 16 week treatment, at Druggists or by mail, is 50c., \$1.00. You can send me all or half with order, balance to be paid in 3 weeks. Worm specific free with above. T. J. HUNT, Merom, Ind. THE BAPTIST, J. Dept.



Clear white light shines on the mountain peaks, unalloyed truth on the

Baptist Periodicals

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
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Scriptor	4 cents	Senior Home Department Quarterly	4 cents
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Cheap Colonist Tickets to California from

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Offers advantages for students entering now. Ralston of fine paid. Positions guaranteed. Birmingham needs book keepers and stenographers. Write for illustrated catalogue, free. WILLARD J. WHEELER, President, Birmingham, Alabama.

Spickard's One Cent Headache Cure

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address DR. S. SPICKARD, 334 West Capitol Street, Jackson, Miss.

Tetter, Eczema, Salt Rheum, Ground Itch.

"I testify to the wonderful merit of Tetterine. It has cured me as sound as a gold dollar. I spent over four hundred dollars for other remedies without relief, until I used Tetterine. M. Tumlin, Savannah, Ga.

J. T. Shupline, Sole Dispenser, Savannah, Ga.

TAYLOR'S Sweet Gum & Mullein

Cures Coughs, Colds, Whooping Cough, LaGrippe and all Throat and Lung Troubles. MADE OF PURE SWEET GUM, MULLEIN & HONEY. Your Druggist sells it 25 & 50c

FRISCO SYSTEM

LOW ONE WAY COLONIST

ANNOUNCEMENTS.

THE BAPTIST is authorized to announce the following candidates:

FOR REPRESENTATIVE.

C. THOMPSON.

FOR SHERIFF.

JOSEPH FITZGERALD.

C. S. SPANN.

FOR CHANCE CLERK.

W. DOWNING.

Personal.

—Rev. W. B. Holcomb is rejoiced over the fine collection lifted at Wiggins last Sunday for missions—\$100.

—Please turn to the advertisement of Rev. I. P. Trotter and read what he says about the three chairs that are offered so low. Notice. Not one, but three chairs.

—Rev. J. J. Farrar has just taken collections for Foreign Missions at Strong Hope, \$32.50, and Rockbeth, \$6.35, and more to follow. Our country churches are doing better than ever. The Spirit is working.

—A business education is a necessity, and one who enters upon the duties of life without its guidance influence has all the chances of success against him. We know of no better place for young men and ladies to go for a training than to that wonderfully progressive institution, Harris Practical Business College, Jackson, Miss. It is doing more for the worthy, struggling boys and girls than any other business college; and the unanimity with which the press speaks in advocacy of its great progress is remarkable. Nineteen of its students recently secured good positions in three weeks. The college has a course far superior to that of any other business college in the South, and the people are rapidly taking advantage of the excellent advantages offered there.—Daily Marion Ledger.

Ground Rock is a Medicine.

The rich people of the cities go to the "springs" to be cured of various ailments. They take the cold baths in the Mineral water, and drink it, gallons of it, and go home cured, if not cured. Most people cannot afford to do this and necessarily suffer and bear it. The mineral forthright such a large part of the water comes from the mineral ore at the bottom of the spring. Prof. Theo. Noel, a geologist, now living in Chicago, discovered a mine of this Ore many years ago while prospecting in the southwest and is now grinding and selling it under the name of Vitæ-Ore and as such the medicine has become well known to the readers of this paper.

The ground Ore, as sold for market, is mixed with water, the purchaser, and has then the same properties as the waters of the springs, only in a highly concentrated form, rendering it much more effective as a medicine. It contains free iron, free sulphur and magnesium and will do for the tired and worn-out system and vital organs what no man-made medicine can.

Prof. Noel, the discoverer of the mineral, has formed the Theo. Noel Company, of which he is the president and principal stockholder. This Company occupies the large Vitæ-Ore Building at 527, 529 and 531 W. North Ave., Chicago, Ill., and is growing so rapidly that the three adjoining lots, numbers 533, 535 and 537 W. North Ave., have been purchased and another new building is to be erected to accommodate the increase. The Company wants to send every reader of this paper, and their friends and relatives a full-sized One Dollar package of Vitæ-Ore on thirty days' trial, the receiver to pay nothing unless satisfied and he or she to be the judge. Read their magnificent offer in this issue under the heading "Personal to Subscribers" and send for a package on trial, mentioning this paper.

—The Fifth Sunday Meeting of Union Association will be held with Beech Grove Church, March 28, 29. Dr. Lowry is to be there and a deacon is to be ordained.

—The Southern Baptist Press Association is in session at Biloxi. Our editor is there and will doubtless let the readers of THE BAPTIST hear about the meeting in our next issue.

—We extend sympathy to Rev. W. I. Hargis, University, Miss., in his recent grappling with "La Grippe." We are glad, however, to hear that he is convalescing.

—Bro. Hamlett, of Rockdale, Texas, is engaged in a meeting of great promise in his church, doing the preaching himself. His church gave on the second Lord's Day over \$300 for State and Home Missions.

—Read this week's advertisement of the great stammerer curer, Dr. S. W. Randolph. What he says, he can do. He is a gentleman and minister of the gospel, and may be relied upon.

—We have received many invitations to attend Fifth Sunday Meetings. We always attend one, but usually we can attend only one. We appreciate the invitations, and pray that each one may be a great power for good.

—Rev. Teigo Fushida, of Japan, occupied the pulpit Sunday last in Aberdeen. Subject: "How and why I became a Christian." A large congregation and many who heard him speak commendably. Truly he seems called of God.

—Many are the encouraging words that come to us from the brethren all over the State. These are samples. The paper was never better than now. Our

paper constantly improves. It is in a very large measure now meeting the demands of our Baptist people in the State.

—In our announcement column on page 6 will be found the name of Mr. W. W. Downing who offers himself as a candidate for Clerical Clerk of Hinds county, subject to primary election. Mr. Downing has made a very efficient public officer. We heard an old citizen say that Hinds county had never had a better officer. We need good men; let us call them to the front.

—Dr. Rowe seems to be everywhere at once in the interest of the great mission cause. He grows with each passing year in his efficiency in this arduous work.

PERSONAL TO SUBSCRIBERS!



AN EXPERIMENT

Is sometimes a costly experiment, both for the experimenter and the person, animal, or object experimented upon. Some experiments are necessary for the advancement of civilization; and although frequently lives are lost and much damage done, the ultimate results and benefits are the cause of much good to humanity. Others result in loss of life from no apparent cause other than the obstinacy of the experimenter, who will not heed the advice of friends, and refuses to see that his experiment is IMPOSSIBLE OR IMPRACTICABLE FOR THE RESULTS AIMED AT OR INTENDED.

As all experiments are dangerous, so it is a dangerous thing to experiment with worthless patent medicines, and nostrums of the kind that springs up in the night, and "none know from whence they came" or what their origin. It is seeking after an impossible result, to look for health in a bottle of ALCOHOL and SARDAPARILLA, or a package of SENNA and STRAW, and such experiments are often disastrous to the experimenter.

Vitæ-Ore, Nature's Remedy, is not an experiment, and the sick and suffering person who seeks its aid is not experimenting. It has stood the test of the American public, a critical judge, for a generation of time, and is growing in popularity and selling more rapidly from year to year, and has fully substantiated our claim to being the best thing in, or out of the earth for afflicted people. Beware of experiments in medicine, and when you need a remedy LET THE EXPERIENCE OF OTHERS BE YOUR GUIDE. Vitæ-Ore will not fail you. IT'S NATURE'S SPECIFIC FOR ALL AILMENTS.

Read Our Special Offer.

We will send to every subscriber or reader of THE BAPTIST, or worthy person recommended by a subscriber or reader, a full-sized ONE DOLLAR package of Vitæ-Ore, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. READ THIS OVER AGAIN CAREFULLY, and understand that we ask our pay only WHEN IT HAS DONE YOU GOOD, AND NOT BEFORE. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains FREE IRON, FREE SULPHUR and MAGNESIUM, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh from the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as **Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility**, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitæ-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, or doctor's prescription which it is possible to procure.

VITÆ-ORE will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial. SEND FOR A \$1 PACKAGE AT OUR RISK. You have nothing to lose but the stamp to answer this announcement. WE WANT NO ONE'S MONEY WHOM VITÆ-ORE CANNOT BENEFIT. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO.

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